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2023

1.1 November

1.1.1 Go to the Mecca (2023-11-23 00:18)

Go to the Mecca

[1]Carl Jung Depth Psychology Facebook Group

Black Books

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing

"a challenge to all brother-neurotics- go, my brethren, go to the Mecca, I mean to Zurich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." The Black Books, Vol. I, Page 81

Three days later, his soul informed him that the new religion expresses itself visibly only in the transformation of human relations.

Relations do not let themselves be replaced even by the deepest knowledge.

Moreover, a religion doesn’t consist only in knowledge, but at its visible level in a new ordering of human affairs.

Therefore expect no further knowledge from me.

You know everything that is to be known from the revelation offered to you, but you are

not yet living out everything that is to be lived at this time. The Black Books, Vol. I, Page 81

As his soul had explained to him the previous year, this new religion would manifest itself through transformed human relations.

Evidently Jung’s relations with his wife and Toni Wolff, the "experimentum crucis," was related to this.

Decades later, he would write,

"The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in a ’You.’ The Black Books, Vol. I, Page 83-84

1. https://www.facebook.com/groups/56536297291/

1.1.2 1. Toni Wolff Dream (2023-11-24 04:23)

Toni Wolff Dream

Black Books

Aug. 1919

Dream: I am in an anatomical museum, recently arranged by a great artist. A great hall.

On a massive table rest 4 enormous gloriously bound old books, presumably anatomical.

On the wall I see a prepared heart with a piece of tendon at the apex. Individual fingers in addition.

Lili wants to tear them down and play with them. I stop her.

Then I see in the middle of the room an old rotting ship’s cannon and read on a small board that it was discovered by 2 youths in a peculiar way (witching wand?).

They searched the foundations of old fortifications, but found the more interesting cannon. Then Emma entered, Franz [Jung's son] behind her.

I see, she thinks that this is something more for Franz than for Lili [Jung's youngest daughter].

Franz has my American hat on and my old uniform shirt that reaches to his knees. In addition a child's gun with a bayonet.

He seems hollow- cheeked and bent like a medieval scholar, overwhelmed by the impression, mouth and eyes wide open, completely dumb and stupefied.

Vision in the same night.

To the right of the bed of my wife there is a great angel of the most severe form in a praying position.

To the left of him is a dark transparent dangerous mass. I see only the following forms in it.

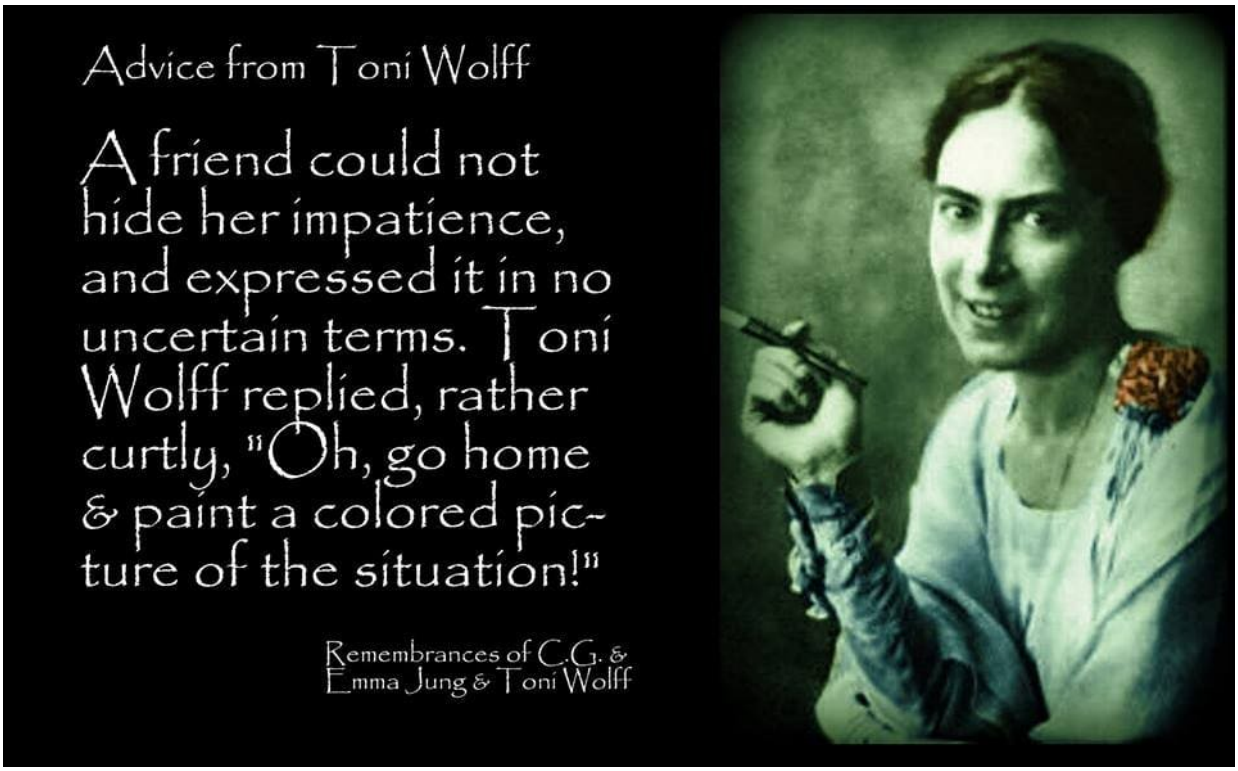
Then I see the angel to the left of me. He indicates a bright spot (*) from which a deathly pale maiden with almost closed eyes, black hair, sharp southern features, around 28 years old

(the same as on p. 26) [Jung's vision of the maiden 1917] steps forward. She remains around 2 meters from my bed and excites an uncomfortable sexual feeling in me. Carl Jung, The Black Books, Page 851

Sunday/Monday. In 1923, Jung gave a talk on "Psychological types" at the International Congress for Pedagogy in Montreux (CW 6). Sometime in 1923, Jung made a painting that featured Philemon and other figures (The Art of C.G. Jung, cat. 66, p. 145), with the following inscription on the verso:

"We fear and we hope: will you sacrifice the laurel of eternity to the bridal expectant earth? our feet stand in the void and are granted no beauty and fulfillment. will the promise be broken? will the eternal marry the temporal?" (ibid., p. 147). Jung gave the painting to Toni Wolff. Page 897, fn 227

Toni Wolff 1911 sitting cropped


Advice from Toni Wolff
A friend could not hide her impatience, and expressed it in no uncertain terms. Toni Wolff replied, rather curtly, "Oh, go home & paint a colored pic-ture of the situation!"
Remembrances of C.G. & Emma Jung & Toni Wolff

Toni Wolfe

FIGURE 44
Toni Wolff (center) at the wedding of Susi and Hans Trüb.
August 30, 1915.
"Toni had eyes that can see in the dark." —Laurens van der Post

c2aaf90c57f7b50a77c488d533bf239e toni wolff carl jung

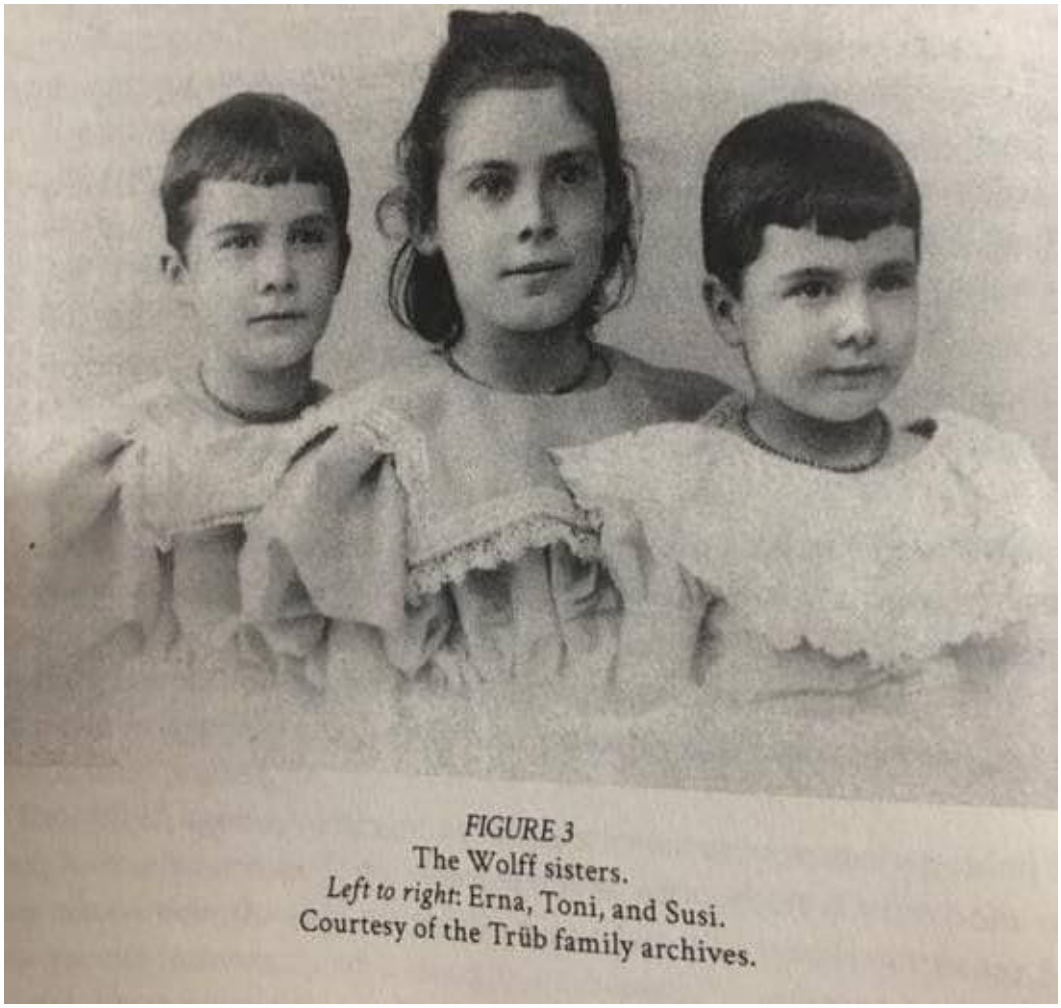


FIGURE 3
The Wolff sisters.
Left to right: Erna, Toni, and Susi.
Courtesy of the Trüb family archives.

a23d6037f2772af2c1337e73f4da79e5 toni wolff carl jung

[1]Carl Jung Depth Psychology Blog

1. https://carljungdepthpsychologysite.blog/

1.1.3 The myth of Horus is the story of the newly risen divine light (2023-11-25 03:31)

The myth of Horus is the story of the newly risen divine light

The myth of Horus is the story of the newly risen divine light.

It would have been told after the deliverance out of the primordial darkness of prehistoric times through culture, that is to say through the revelation of consciousness.

Thus the journey from the interior of Africa to Egypt became for me like a drama of the birth of light, which was intimately connected with me, with my psychology. Carl Jung, The Black Books, Vol. I, Page 90

1.1.4 Spirit cannot be learned, it is given to us by God’s grace (2023-11-26 04:23)

[1]

[2]C.G. Jung Letters, Vol. 1: 1906-1950

To the Secretary of the Union Mondiale
de la Femme pour la Concorde
Internationale, Geneva

Dear Madame, 27 January 1941

I agree with you entirely that it would be desirable if we could make humanity more reasonable simply by instruction and by good intentions.

But are good intentions enough to impress men?

If they were impressionable, the last war with all its atrocities should have served as a lesson.

Yet we have to assume that it produced no effect since hardly a generation later everything is forgotten.

That is why it seems to me useless to try to educate men by talking to them and instructing them .

Men have to be gripped, because only those who are gripped can grip others.

Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason.

But if men if good will applied themselves to the solution of the conflicts and the causes of the conflicts in their own vicinity, and tried to free themselves from outside influences, they could at least set an example.

As we know, example is more effective than admonition.

In ten lectures I could not add anything at all to what I have just said.

I know that this way of looking at things is neither brilliant nor inspiring, and that-precisely because of its simplicity-it would not have any popular effect.

But since it is my conviction, I could not say anything else in speaking publicly.

This point of view being doubtless out of key with the aim of your organization, it seems to me that you would do better not to receive me among your lecturers.

Thanking you nevertheless for your amiable intention,

I am,

Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 293.

1. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/bc11d-dove.jpg
2. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=jung+letters+volume+1&qid=1574673951&sr=8-1

1.1.5 I had to give all my faith and trust to this woman [Toni Wolff]. (2023-11-27 03:42)

I had to give all my faith and trust to this woman [Toni Wolff].

[1]Carl Jung Depth Psychology Facebook Group

Image: Toni Wolff

[2]Black Books

I dreamed then (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished tower chamber—an open columned hall—we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a seagull or dove flew in and landed with light feathers on the table.

I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this little bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: “Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.” With these words the bird flew away and I

awoke.

My decision was made. I had to give all my faith and trust to this woman [Toni Wolff].

You know, my soul, what blessing was bestowed through that upon me, my wife [Emma], and my house.

I cannot express it all in words, what flourishing and beauty sprang from that for me.

I do not want to talk about the torments that I rightfully had to endure—all these are more than offset by the abundance of beauty and elevation which I was allowed to experience.
Carl Jung, The Black Books, Page 148

Image: Emma Jung

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

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1.1.6 The mandala itself is just a sort of hieroglyph (2023-11-28 04:27)

The mandala itself is just a sort of hieroglyph

[1]Carl Jung Depth Psychology Group on Facebook

[2]Letters of C. G. Jung: Volume 2, 1951-1961

Dear Miss Oakes, January 31, 1956

As you can imagine, I am quite astonished to hear about your project although I am fully aware of the fact that an imaginative person could easily write not one but several volumes about my stone.

All the volumes I had written are "in nuce" contained in it.

The mandala itself is just a sort of hieroglyph, hinting at and trying to express a vast background in a most abbreviated form.

Your method to realize its contents through your subjective experience is unexceptionable, as a matter of fact the only correct way of reading its message.

That is just the virtue of symbolic expression that it can be read in many different ways by many different individuals.

And if they are honest, the reading will be correct.

Thus, as you see, I am prepared for the shock to get the MS about a thing most emphatically belonging to my innermost self.

I only ask you to be patient with the slow ways of old age-Deo concedente you will get an answer.-Inshallah! [If God Wills It.] Carl Jung, Letters Vol. II, Pages 17-18

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_1?crid=2XL75CKNDT47X&keywords=jung+letters+volume+2&qid=1574502687&sprefix=jung+le%2Cap

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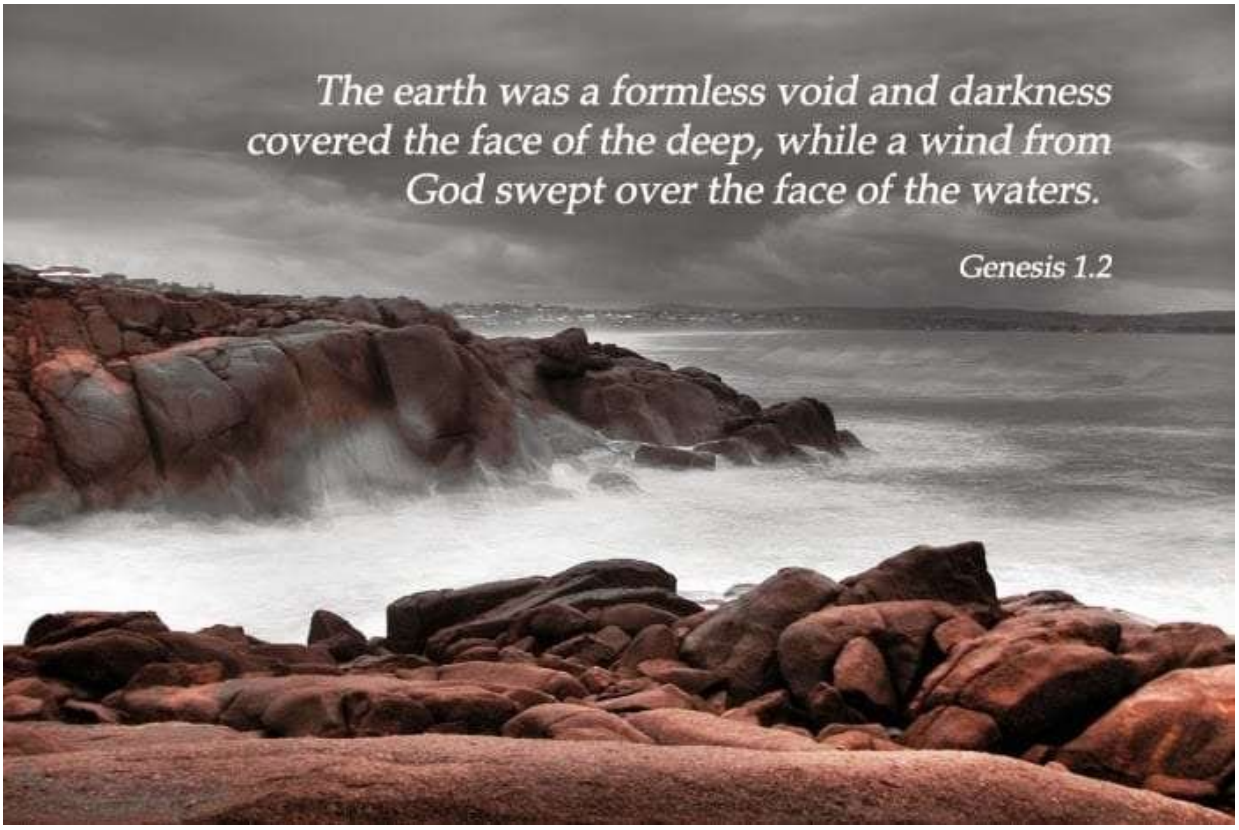
1.1.7 The spirit of God moved upon the face of the waters (2023-11-29 04:42)

The spirit of God moved upon the face of the waters

[1]Carl Jung Depth Psychology Facebook Group

[2]


The earth was a formless void and darkness
covered the face of the deep, while a wind from
God swept over the face of the waters.
Genesis 1.2

[3]Children's Dreams: Notes from the Seminar Given in 1936-1940

[Carl Jung: "The spirit of God moved upon the face of the waters"—like the hen on the egg—He impregnated it.]

Professor Jung: This idea also suggested itself to the classical Pythagorean and the Neo-platonist philosophers.

The Gnostics, too, had a sequence of stages of earth, water, air, and fire.

Dr. Frey: In modern astrology, other points are more important for the classification into stages.

In connection with the trigon, the following applies: in the fire trigon, for example, Aries represents the deepest, Leo the middle, and Sagittarius the highest stage.

In psychological terms, we could say that the first stage is the unconscious, the second

what is colored by the ego, and the third one the superego.

The order in each trigon group results from the fact that in each respective case, the first signs—Sagittarius, Taurus, and so on—are more collective, more primitive, than the later ones.

Professor Jung: The idea of a sequence of stages is the image of a creative process: an emergence from the earth through water, through air, and through fire.

We find this image in those philosophers of Neo-Pythagorean and Neoplatonist orientation.

The four stages correspond psychologically to the four stages of individuation.

Earthly man—a Gnostic concept—is hylikos; then a higher development is psychikos, water and air in one.

The word “psyche” (soul) is connected to “physein” (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp).

“The soul of a drunkard is moist,” says Heraclitus.

The soul oscillates between air and water.

It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire.

Dry, hot air—this is the spirit.

The psyche is originally moist vapor: brooding mist, a creature of the mist.

The air settles on the water, fertilizing.

“The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it.

The germ of fire enters man as his soul, as his life, and makes man warm; this is a kind of descensus of the spirit into matter.

The mysteries are about setting these germs of fire free again.

This is an idea that goes way back to megalithic times.

All initiations have had the goal of creating an immortal human being, surviving death.

This is always about peeling the immortal germ out of mortal nature, and giving this germ a form, that is, there is an effort, so to speak, to replace consciousness, identical with the ego, with the new, the spiritual man.

The dogmatic life of Christ demonstrated all of this: the transfiguration, when the fire

man, the light man appears; the death, the rising again, the ascension into heaven.

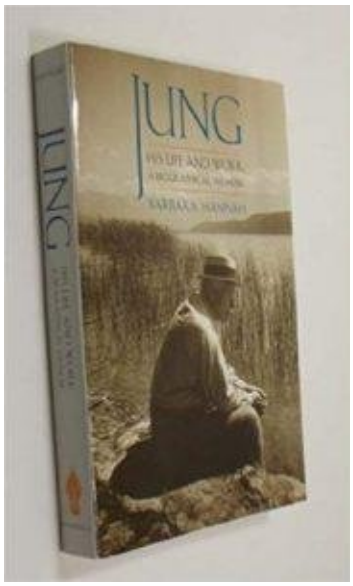
This idea is also prominent in the teachings of Mani. Carl Jung, Children's Dreams Seminar, Pages 100-101.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/31ac7-face.jpg
3. https://www.amazon.com/Childrens-Dreams-Seminar-1936-1940-Seminars/dp/0691148074/ref=sr_1_2?keywords=jung+children+dreams&qid=1574689916&sr=8-2

1.1.8 Jung maintained that no child is born a tabula rasa. (2023-11-30 04:30)

Jung maintained that no child is born a tabula rasa.

[1]Carl Jung Depth Psychology Group on Facebook



Jung maintained that no child is born a tabula rasa.

It is curious that, although this fact is well known and is now generally recognized in the innate “patterns of behavior” in animals, it still arouses strong opposition when it comes to human beings.

Both Freud and Adler, for instance, regarded the unconscious as a kind of rubbish heap onto which all that is found inconvenient is thrown, and that it therefore consists of material that once was conscious.

Jung fully recognized the existence of this layer, which he called the “personal unconscious,” but one of his greatest discoveries was the so-called “collective unconscious,” deep levels of the unconscious that are common to all mankind.

Jung once used a large colored diagram during a lecture to make the layers in the unconscious particularly clear.

The lowest level of all he called “the central fire” (life itself), and a spark from this fire ascends through all intervening levels into every living creature.

The next layer he called “animal ancestors in general,” and this is also represented in all the higher forms of life.

The next he called “primeval ancestors,” a level present in all mankind.

In the next layer the latter began to split up into large groups, such as Western or Asiatic man.

Key to Diagram

A. Individual (highest point)—Vermilion
B. Family—Crimson
C. Clan—Green
D. Nation—Yellow
E. Large group (e.g., Europe)—Ochre
F. Primeval ancestors—Light Brown
G. Animal ancestors in general—Dark Brown
H. Central fire—Vermilion

Up to this level the foundation, although it supplies most of the archetypal images which form the human “pattern of behavior,” is much the same in any individual belonging to the same large group; with the layer of the nation considerable differences appear.

We need only look at the present state of the world to see how difficult it is for the peoples of the various nations to understand each other, and I have been struck, during my long experience of the many people of different nationalities who were drawn to Jung, and who

still come to the C. G. Jung Institute in Zürich, by how necessary it is to have at least some knowledge of the national layers in order to understand the individual. Barbara Hannah, Jung His Life and Work, Pages, 42-46

1. https://carljungdepthpsychologysite.blog/2020/06/13/carl-jung-depth-psychology-group-on-facebook/
2. https://www.amazon.com/Jung-Life-Barbara-Hannah-1991-03-27/dp/B01FIWXWNQ/ref=sr_1_2?crid=2MX4LDT2FWSK9&keywords=barbara+hannah+jung+his+life&qid=1574689542&spre

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